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—*Church World Service*

The beautiful hills of Palestine are now marred by barbed wire that offers a visible reflection of the tension in the Middle East. Christina Jones, a Friend long associated with this part of the world, writes of a bright spot, "The Cistern of Hope," in this troubled area. (see page 58.)

The Prophetic Peace Witness

Lewis Benson

The Quaker Peace Testimony

Concluding Correspondence

Madagascar Friends' 75th Year

Levinus K. Painter

On Accepting Life

An Editorial

The Time Now

If one could put the problems of Quakerism in the big cities into one sentence, it might well be, "Friends do not have enough time for each other." Most Friends would probably agree to the truth of this; the solution would be another matter.

But first let us face squarely this question of time. As one sees the strained, nervous faces, the hurrying bodies, the never ending "time-consciousness" that marks our lives, the basic question would seem to be that "nobody has enough time for anything." Friends are no more immune to this atmosphere than others.

The first step, then, is to break this iron grip that time has upon us. If one thinks, "Oh, I haven't any time," he must forcibly break up the pattern of his life so that he may be able to say, "Why, yes, of course I have time. I have time now." This means time for meditation, for worship, for prayer, and for fellowship. It means time for Friends and time for strangers. It means taking charge of one's own life instead of being constantly pushed along a road that one has not deliberately chosen.

Let us state frankly that it also means sacrifice. Time cannot be made out of thin air. If "time is money," as it has been said, then time—*as money* — must be sacrificed. Mostly however, time is consumed in distraction, diversion, or a hundred forms of meaningless "busyness" that bring no real satisfactions and could be sacrificed quite easily if the desire were there.

Most people can "make time" for something if they really have to or want to. We "make time" so that we can visit the dentist. Housewives "make time" so that they can go to the department stores. We "make time" in order to visit relatives, or bake a cake, or buy a pair of shoes.

In the same way we can "make time," if we really wish to, for a visit with Friends, for a Friends' group, for study together, for fellowship. Of course something else must be sacrificed, something else must be "missed." One may have to choose between missing a "big" television show and having a group in his home, or visiting another home.

For example, no one can sit quietly at home today and attempt to read a good book without "missing" something of some sort on the radio or television. But if one would "make time" for the book, something else must be missed.

And if one would make time for Friends, something else must just as surely be missed.

The question then is, what do we really value? It is really so terribly important to keep up with the mad "rat race" that is imposed upon us, or are we, after all, the masters of how we shall spend our time? Is it important to know and value individuals more highly, or to keep up with a tireless stream of distractions?

Can we clear our lives so that when it comes time for Friends we can say, "Yes, I have the time. I have the time now."

Howard Hayes.

"The Time Now" is reprinted from the Quaker Bulletin of New York-Westbury Quarterly Meeting. Howard Hayes is a member of Brooklyn Meeting.

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Editorials . . .

On Accepting Life

There can be no awareness, no consciousness apart from the contrasts which life presents. To see one thing, one idea "against" another is the very essence of thought. There could be no mental activity in a place or a situation where there was only uniformity, complete likeness in everything, in every hour.

Thus life comes to us in a current which brings diverse experiences. It offers to us contrasting moods, awareness of that which is bad and worse, that which is good and better. We are invited to review these offerings of life, compare, contrast, choose among them, discern, accept and reject. We are stimulated to think, inspired to achieve, consoled in our failures—and so life flows in and out. With every movement it brings we may be driven deeper, become wiser, more stable, more creative, because we have been created by our experiences.

This rising, falling, flowing, receding current of life brings to us new dimensions of experience, and when thoughtfully, prayerfully accepted, means health of soul and mind. We could not long act did we not rest, and our rest would have little meaning did it not come between periods of purposeful action. To rest, to pray therefore become the better half of service.

What we are, what we think, what we do become one in spirit. We open the deeper springs and find our life in Him, whom to know is life eternal.

When Are They "Internal Affairs?"

The United Nations may appear to the casual visitor like a great drama in which diverse national policies, cultural patterns and personalities are portrayed. In one sense it is drama of a mysterious kind—plots within the great plot. More profoundly viewed it is like a great laboratory in which social and political scientists are searching for basic, universal principles on which to move forward.

That there is a basic oneness at the depths must be evident or at least surmised by all representatives. Granted such a basic philosophy, what is the meaning of national sovereignty? When is a national problem one of internal affairs only and when is it a responsibility of many nations? The presence of U.S.S.R. troops in Hungary; revolt in Algeria; Israeli forces in Gaza; Indian annexation of Kashmir—are these all internal affairs of Hungary, France, Israel and India respectively, and have they the right to tell the United Nations that it is none of its business? Of course, none of these cases are alike, but each of them opens a basic problem.

If the evil consequences of wrong national policies could be absorbed fully by the nations involved there might be argument for an exclusive nationalism, but the little imps of internal conflict do not stay at home. They have a way of spreading their contagion and multiplying the woes of their neighbors. The United Nations offers a place where, in the tug and pull of national self-interests, the mutual interest of all can be discovered.

There is a geometric axiom which states that, "the whole is the sum of all its parts." Stated in terms of our common nerve system and blood stream of the world, it can be as truly said that "the welfare of the whole depends upon the welfare of its parts." That too is an axiom—as self-evident as that of geometry.

The truly great laws by which international behavior is to be guided are not to be *made* by the United Nations, but to be *discovered,* then codified and implemented.

The Test of the Testimony

The Peace Testimony of Friends does not start where war begins, or stop at the point of personal inward peace. The realities of life around us call for deep roots, to be sure, but also for flexible thought and relationship to the life of related men.

Indeed it is not easy to tell where other forms of conflict end and war begins. From tensions, to conflict, to force, to violence, to war is a sequence of attitudes and acts that, in a sense, are one in kind. For instance, the ordinary use of police force to restrain the evil that one man might perpetrate on another is but a degree of that which restrains a body of men from harming another body of men.

Applied to the United Nations, now facing several problems in which nations must be restrained if at all by the moral power of world opinion, Friends sometimes express the wish that the decisions of the U.N. might be enforced by some other and more external pressures, such as economic sanctions or, perhaps, a United Nations permanent police force. Do we want that? Does it fit with the testimony of Friends? Are such pressures necessary? How far should men be allowed the right to do wrong?

Unless one accepts a blind dogma he must do some thinking, thinking which at some points does not offer a neat conclusion. It becomes quite evident that peace between men, seen in its full implications, does not rest wholly at a point of logic. There is no point at which the mind awake can draw the clear black line that delineates the boundary between peace and war. That is not to say that logic drives one to participate in war, but it does mean that a live mind, inspired by conscience, must continually ask the right questions when the finished answers cannot be found.

As conflict, in whatever degree or form, is a continuum, so also is love. It may underflow the mind that inquires and keep it reminded that whatever is not of love is not of God. This attitude, whatever be the conscientious decision of a perplexed person, is the real test of the testimony.

The Joy of Elevated Thoughts

Whoever said that he must climb a mountain because the mountain is there suggested a parallel for the thought life of men. There are towering peaks of thought to be scaled and foothills that roll upward toward them. If one does not like climbing, thinking, he will stay in the valley. But if like Kipling's "Explorer," he hears "one everlasting whisper" impelling him he will climb in his thinking, mixing the price of thought with the pleasure of accomplishment and the rewards of a greater view.

"Believing" which puts an end to thinking, is far short of faith, but believing that opens the door to new thinking is of the very essence of faith. A few men believed in Jesus and he opened the way to new vistas of experience. He did not give them everything at once, but invited them for a walk, as disciples of the Master of the road—a road that did not end with the end of day or with his departure from them.

His statement to them, "I have yet many things to say to you, but you cannot bear them now" is yet with us, his present-day disciples. We do not know everything, but we take the road he opened to us. Stumble though we may, we see no joy in turning back. The face of the disciple is set. If he stumbles he is determined to stumble upward. E. T. E.

A Plea for Integral Pacifism

The Prophetic Peace Witness

By Lewis Benson

Lewis Benson, a member of Philadelphia Yearly Meeting is one of the editors of The Call, a "journal of spiritual reformation," and formerly was secretary of the Evanston (Illinois) Meeting. He is now employed as a printer. For many years he has been a student of the life and teachings of George Fox.

The time has come when we must face the fact that our peace witness is split in two.

In 1942 Bertram Pickard attempted to name and define these two kinds of Quaker Pacifism. (*The Peacemaker's Dilemma;* Pendle Hill Pamphlet No. 6). One he called *Internationalist Pacifism.* The other he called *Integral Pacifism.*

The Internationalist sees the cause of world peace in terms of International Government, Law and Order. This way involves violence. Bertram Pickard frankly states that it is "extremely unlikely . . . that the problem of serious coercion (i. e. involving death and destruction) can be avoided as an ever recurrent factor in world government".

The *Integral Pacifist* refuses to perform acts of violence for any purpose whatever.

Today many Friends center their hope for world peace on world government. The Internationalist brand of pacifism has become the standard and some Friends behave as if there were no other kind of Quaker pacifism.

For two and a half centuries Integral Pacifism was the universally accepted standard of Quaker pacifism, but now this is all changed. The witness of the *Integral* pacifist is regarded as having very little to do with the cause of peace on earth. The Quaker who refuses to bear arms is looked upon as something of an extremist.

The decline of Integral Pacifism among Friends does not mean it has been utterly rejected. Many Friends take both positions. Most Friends respect the witness of the Integral Pacifist. It is something to marvel at, especially as it becomes increasingly rare. Very few Quakers would openly advocate the abolition of the ancient testimony of Friends against bearing arms, and yet Integral Pacifism is diminishing while International Pacifism is growing. It has become a fixed idea among modern Friends that when peace comes to earth it will not be because of any thing that the Integral Pacifist is doing but because of what the Internationalist is doing. Bertram Pickard states that Integral Pacifism bears a relation to Internationalist Pacifism that is of "necessity . . . qualitative, complementary, auxiliary", "secondary and subordinate".

Death of Testimony

When Integral Pacifism has been reduced to the vanishing point, as it will be if present trends continue, it will mean the death of the corporate Quaker testimony against bearing arms. We have never been nearer this eventuality than we are now.

A world conference of Friends for the fullest consideration of this subject is urgently needed.

But what are the implications for us here and now? We must face the fact that the Quaker community has come, step by step, to pin its hopes for peace on a program which cannot work unless large numbers of men bear arms and bear them effectively.

In view of this state of things two points need to be considered.

Covenant of Peace

The first is that the covenant of peace that Christ brings us through the power of his cross is something independent of the power struggles of men. Christ did not shed his blood on the cross in order to teach men what kind of power politics will get the best results. The peace of God is not at the disposal of men wielding the instruments of earthly power. To transfer faith from God to the arm of flesh is idolatry.

The second point is that, contrary to the current popular belief of Friends, the most powerful force toward bringing peace on earth is the faithful refusal of the Christian community to bear arms and, by doing, to show itself to be that community that Jesus called "my kingdom".

It is our special calling as Quakers to witness against the way of the world which is the way of violence and for the peaceable way of Christ. If we are now too high and worldly wise to answer that call in the obedience of faith then how can we any longer call ourselves by the name of those who trembled when they heard the command of God and who obediently accepted the way of the cross? The great

leagues and unions of nations will have their day, but it is the community of the meek who, as the children of obedience, are destined to inherit the earth.

George Fox plainly stated his convictions about the way of peace in a manner that should leave no room for misunderstanding about what he meant by "taking away the occasion of war".

FOX'S CONVICTIONS

"Friends, take heed of blending yourselves with the outward power of the earth." "You are children of God and are not to look at the arm of flesh or put confidence in Man." "Christ's religion doth not admit of any . . . violence." "I . . . am sent to stand a witness against all violence and to turn people from the occasion of war." "Friends . . . take heed to keep out of the power of the earth, that runs into wars and fightings which make not for peace but destroy it . . . and keep your minds up to the Lord God, his power, life, light, seed, and wisdom by which ye may take away the occasion of wars and so know a Kingdom which hath no end and fight for that with spiritual weapons which take away the occasion of the carnal." "My weapons are spiritual that takes away the occasion of war . . . it is not in my heart to have any man's life destroyed upon earth." "Wars and fighting proceed from the lusts of men . . . out of which lusts the Lord hath redeemed us and so out of the occasion of war . . . we . . . utterly deny . . . all outward wars and strife and fightings with outward weapons, for any end or any pretense whatsoever . . . we whom the Lord has called unto the obedience of his truth have denied wars and fightings and cannot again any more learn it . . . because it is contrary to the spirit of Christ, his doctrine, and the practice of the apostles, even contrary to him for whom we suffer all things and endure all things."

There is a new doctrine gaining ground among us that teaches that, due to the complexities of modern life, non-participation in war is an impossibility. From this viewpoint there are non-combatants because all are involved in one way or another. This doctrine is causing Quaker youth to believe that a circumstance exists that effectively prevents response to Christ's commands. So we are teaching our youth a new doctrine—"Greater is he that is in the world than He that is within you"—which is the reversal of the old. It is time now that a testimony went forth against this wicked doctrine. It is time to tell our youth the truth that when Christ commands us to do something no power on earth can prevent us from doing it—nothing, that is, but our own perverse will and rebellious spirit.

The original Quaker witness against bearing arms has been tragically misunderstood in our time. Refusal to bear arms is not without historical and social consequences. When Christ's people lay down their arms in obedience to Christ's command they show to the world that God through the power of Christ's gospel and the power of Christ's cross is gathering a people under the covenant of peace. And these are they whom Christ calls "my kingdom". This is not negative and individualistic, but positive and corporate.

Is there any higher destiny than to be found worthy of the fellowship of the cross? To seek to be a community of witnesses to Christ, through corporate obedience to his commands, is the primary objective of Prophetic Quaker Pacifism, and Prophetic Pacifism is not auxiliary, complementary, secondary or subordinate to any other brand of Quaker pacifism.

The Internationalist Quaker Pacifist had had his day, and we are now able to see the moral and spiritual consequences that must result if we follow this way. The prophetic peace witness must be revived with all the fulness of its power. There is no other way forward.

PLAIN SPEECH

The Basis of Our Faith

In the college class in Quakerism, which I have the privilege to teach, we are concluding our course with a careful analysis of each proposition in Barclay's *Apology*. All of us are amazed anew at the brilliance of Barclay's mind and at the good fortune which came to the Quaker movement when the young Scot set himself, in the seventeenth century, the task of making an intellectual defense of what was scornfully called Quakerism.

The copy of the *Apology* that I like best is one which was taken by members of my family when they helped to establish some of the pioneer Quaker settlements of Iowa nearly a hundred years ago. When this old copy was printed Barclay's great book had already been an authority for Friends for more than a century and a half. Its continued acceptance has been remarkable.

Much of Barclay's enduring appeal arises from the sureness with which he was able to state the ground upon which our faith rests. This he was trying to state, not for Quakers only, but for all sincere Christians. He accomplished his purpose by making a careful distinction between what is necessary and what is merely helpful. The main thing he said, is the inward experience which constitutes true knowledge of God. All knowledge *about* may come later, but it can never suffice. The words of others can guide us, but the final step is one which each humble seeker must take for himself. The message is that "where the true inward knowledge of God is, through the revelation of his Spirit, there is all; neither is there absolute necessity of any other."

Barclay begins, not with the nature of God, and not with the nature of man, but with the reality and necessity of the divine-human encounter. His claim is that, when the inward Christian experience is genuine, nothing else is required, and that where it is absent, nothing else will suffice.

Here is a firm ground not for us only, but for any person who seeks to know and to love God. It is intrinsically universal. Quakerism is the name of that faith which begins in earnest at this point and proceeds, with humble faith, to see what it means in practical life.

D. E. T.

The Peace Testimony

With this selection of excerpts from letters received, we would like to close the correspondence resulting from the "Plain Speech" column of November 15 by D. E. T. on the Quaker Peace Testimony. Most of the letters have been drastically cut in order to print at least a portion of the correspondence received.

. . . ("Plain Speech") summarizes the thinking of most American Christians, including many in the Society of Friends, on the issue of military defense. The assumption, however, from which the position is derived, are seriously open to question.

First, Elton Trueblood has underestimated our Society by assuming that most Friends consider the "renunciation of war" an adequate expression of our peace testimony. On the contrary, the majority of Quaker conscientious objectors think of their refusal to participate in war as an integral part of a total way of life.

Secondly, his contention that the men of the Kremlin are "utterly undeterred by moral considerations" is a restatement of the devil theory in history. No one can deny the evils that are abroad in the totalitarian regime of the Soviet Union, but a statement of such complete condemnation is inconsistent with the basic Quaker conviction of God's presence in all men . . .

Thirdly, the building up of "the deterrent power of the West" . . . assumes that ultimately we are willing to use this power . . .

There may seem to be an appealing logic about the position the United States now takes, committed as our government certainly is to working for peace. Let us not confuse it, however, with the Quaker position . . .

Lawrence McK. Miller, Jr.
New Britain, Pa.

* * *

Elton Trueblood's "Plain Speech" is a most stimulating part of *The American Friend.* I, for one, am very grateful for his attempt to find a bridge between Friends who differ as to whether meetings for worship should be programmed or unprogrammed. (November 29 issue.) And the article on the Peace Testimony . . . at least prompts thought. We do need to restate the peace testimony in modern terms but not, we hope in those terms . . . the ideology or outlook of Quakers can not be made to agree with the means and resulting ends of the arms race . . .

Catherine Bruner
Stockton, Calif.

* * *

As for the wave of letters protesting Trueblood's views on the Quaker peace testimony, do not the crushed people of Hungary show to anyone who wants to see that there is something more precious than peace? I speak of freedom, without which peace is a mockery.

"But was not Christ's birth announcement that He came to bring peace?" True, but it was peace to men of good will or to men with whom He is pleased—those experiencing His emancipation from sin and selfishness, His freedom.

Surely Trueblood is right. If George Fox were alive today, his main concern would be in taking away the "occasion of wars." This means, in the individual, moment-by-moment surrender to the redeeming life and love of Christ; and in the society, "avoidance of these situations which make war practically inevitable" . . .

Richard V. Chambers
Wheaton, Illinois

* * *

. . . I am not a Quaker . . . but (this statement on) maintaining and building up our military might . . . is a complete reversal of what I had understood Quakerism to stand for . . . If the means are military might, then the end will be war . . . If the means are love, striving-for equality, negotiation, tolerance, compromise, the end will be peace. Where does the Society of Friends stand? . . . Gino Baumaun
Indianapolis, Indiana

* * *

The "Plain Speech" of November 15 seems to me to say that love indeed faileth at times . . . Does it not imply that love faileth to protect national boundaries, preserve systems of government, stop armored weapons and inter-continental missiles? To the extent that we have piously hoped that love would perform these tasks, I think D.E.T. has done us a service to remind us bluntly that it will not.

However . . . in a deeper sense love does not yet fail us, rather it is we who have failed the ethic of love by making the above ends those that we most earnestly desire. God, to me, is not Peace, to be worshipped with whatever means appear most timely to achieve this end. God is Love, to be worshipped with a timeless commitment of our lives to so act that Eternal Love may touch the here and now with us . . . James O. Bond
Jacksonville, Florida

* * *

. . . Our peace testimony still means what it meant in the early days of Quakerism—that *all* war is morally wrong, a crime against God, and Quakers ought not to participate in it. To imply . . . that one can uphold the peace testimony and at the same time support Western military power is to be guilty of speeding the arrival of George Irwell's 1984 . . .

George Willoughby
Philadelphia, Penna.

* * *

. . . The Christian renounces the wisdom of this world, which declares that self-preservation is the first law of life and commits himself to the way of Christ . . . Jesus lived in a day of fanatical nationalism and his love for his people was shown as he wept over his beloved city; and he also knew the fearful suffering under a foreign oppression. He bowed to neither but tolerated both as he laid the foundation for His kingdom in which love and righteousness would prevail, and he did it without resort to physical force. It is this kingdom for which he asked supreme allegiance . . .

Percy H. Thomas
Dublin, Indiana

* * *

. . . I want to go on record as being in accord with Dr. Trueblood . . . All perspectives are limited but the perspectives of those criticizing Dr. Trueblood seemed more fragmentary than usual. All of them fail to see the over-all program of what America is trying to do . . . Why can't we see the humanity in the masses of all nations, and recognize that a handful of men inebriated with power will eventually have to be held in check . . . ?

I believe that both our Lord and Savior, and George Fox . . . would be indorsing the U.N.O. and America's participation therein, with certain qualifications; and that their denunciation of the motive and method of the Russian masters would be entire . . . I do not believe that Jesus ever separated love from law . . .

Harold H. Fletcher
High Point, N. C.

. . . Elton Trueblood suggests that the question to ask is, "How can we make war less probable?" This suggests that Friends are to determine their actions by weighing probabilities, by finding what is expedient, without reference to principle. On this ground every war is justified. But the typical Quaker attitude is well expressed by Joseph Sturge, "When the Christian is convinced that the principle on which he acts is correct, I believe it does not become him to examine too closely his probability of success." Friends believe that the way of violence is not God's way, and they renounce it leaving the consequences in his hands.

. . . The first public declaration of the peace testimony made on behalf of all Friends (was): "The Spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil, and again to move unto it, and we certainly know and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world." The Society of Friends has reiterated this, generation after generation . . .

Konrad Braun
William Comber
Maurice A. Creasey
L. Hugh Doncaster
A. Margaret Worsdell
Woodbrooke, England

* * *

. . . It is essential to re-emphasize the function of an historic peace church such as that represented by the Religious Society of Friends. Throughout history, the minority group with new ideas has served as leaven to society. And today, with increasing emphasis upon materialism, and a physical and violent approach to the solution of human problems, the Society as based upon its solid foundation of peace witness, has an increasingly important role . . . Let us not water down our basic tenet, even though in our stumbling way we do not measure up to the living testimony of George Fox and the other early publishers of Truth.

South Suburban
Friends Group
Homewood, Illinois

* * *

Elton Trueblood's column about the Quaker Peace Testimony sets forth very clearly the precarious balances of forces in the international scene and the responsibility resting on those who profess a concern for peace not to disturb the balance.

Elton Trueblood seems, however, to have omitted an important paragraph from his analysis. There is need for the concerned search for the way out of the present precarious situation . . . The Quaker believes that the doctrine of the Light Within lays upon him the obligation to regard other human beings with considerateness and to treat them as equally with us children of our Heavenly Father. This attitude involves risks—the Christian has always had to accept the risks of his profession. It also involves acceptance of conflicts as problems to be solved through the persistent search for mutually satisfactory solutions. By shifting the emphasis from victory in combats to solutions of problems, the Quaker Peace Testimony helps find the way out of the present anarchy.

The rightly concerned Friend . . . is respectfully sympathetic with the statesmen who are trying to deal with (the present situation.) But he is also faithful to his Christian duty not to settle down and accept that situation but rather to try to find the way toward a better state of affairs.

Richard R. Wood
Riverton, N. J.

* * *

Friends have always allowed a man to be heard but they have never allowed a man to speak for them. We, therefore, wish to disassociate ourselves from the "new" interpretation of the peace testimony printed in "Plain Speech." We fear that this statement will be taken by some as the "official" Friends position, appearing, as it does, in your respected publication, over the initials of a well-known and beloved Friend . . .

The arms race is based on at least two false assumptions: that our struggle is with hopelessly evil men; and that terror can deter. The way to avoid wars is to hold fast to the inner purpose that we are not trying to triumph over evil men but to reach "that of God" in them . . . (God's) ultimate appeal is to our common humanity. Witness the closing words . . . in the story of the Prodigal Son: "My child, you have been with me all the time and everything I have is yours. But we had to celebrate and be glad, because your brother was dead and has come to life, and was lost and is found."

Gordon H. Graves, Clerk
Indianapolis Independent Meeting

* * *

Plain Speech of November 15, 1956 gives me a sense of deep sorrow as I read it . . . , all the more because of the unity I have had with (Elton Trueblood's) spiritual leadership hitherto . . . In the same issue there happens to be quoted some words of mine: "Quakerism—if it is still Primitive Christianity Revived—can abolish war, as well as all traces of slavery." D. E. T.'s reasoning seems to indicate a belief that a threat of war, or preparing for war, will prevent war. Does this not seem to indicate that his political experiences have unduly influenced his religious experience, as alas it does so often to all of us . . .

Charles Marland
Jacksonville, Florida
(England)

* * *

. . . War and all its consequences have become the chief problem, perhaps, which men must solve . . . We must meet the problem of war with every power of mind, body and soul . . .

The chief point that I have sought to make in the continuing conversation between pacifist and non-pacifist is this: Neither position presents us with a pure moral solution. . . All pacifists ought to consider that it is one thing to suffer Buchenwald themselves, but another thing to permit thousands to suffer who do not choose to do so for moral reasons. Both the non-pacifist and the pacifist do evil that good may come; the non-pacifist by what he overtly does, namely killing his fellowmen; the pacifist by standing by (even as an active healer) and permitting others to suffer and die when they do not choose to do so.

What we must do is to uphold the principle of free conscience so that every man may work out his salvation in this matter. What we must be careful not to do is to simplify the world scene and its problems to a "good guys—bad guys affair." The heights of ethical assurance are to be feared as well as sought, for they so often turn out to be the old spot where the Pharisee stood and prayed: "I thank thee God that I am not like other men."

Philip Johnson
West Elkton, Ohio

Painter, Ngaira Visit Madagascar Friends

Levinus Painter, Friends minister and long-time member of the American Friends Board of Missions, will return in March from a eight month visit abroad, during which he served for several months as acting Secretary for the Friends Africa Mission in Kenya. Among his other visits to Friends was one to the Yearly Meeting in Madagascar, a mission field of London Yearly Meeting. An East African Friend, Benjamin Ngaira, accompanied him as the first African Friend to visit the Madagascar Yearly Meeting.

The old saying "the blood of the martyrs is the seed of the church" assumes startling reality in the Christian history of Madagascar. Benjamin Ngaira of East Africa Yearly Meeting and I were invited to share in an inter-faith service composed of 1200 Malagasy churchmen. We met in the Church of the Martyrs which marks the spot where fourteen Malagasy Christians were pushed over the cliff to their death rather than renounce their Christian faith in 1849.

Upon our arrival the present Friends staff of ten adults, and about as many children, along with Margaret Burke from the London Friends Service Council office, met us for tea. Outside in the courtyard are the ruined remains of the house where the Johnsons were murdered by an irresponsible mob in 1895 at the time when the French were in process of occupying the island. So the ministry of Friends in Madagascar is likewise sealed in the blood of the last of the Christian Martyrs on the island.

Thanks to Herbert Hadley and World Committee Friends in Britain, it was possible to bring Benjamin Ngaira with me from Kenya for the 75th anniversary of Madagascar Yearly Meeting of Friends. Over a thousand persons gathered in the largest of five Friends Meeting Houses in Tananarive for two memorable services, one four hours in duration and the other five hours. The years past were reviewed by Andrianaly while M.S. Rabemanantsoa turned our attention to present challenges and future hopes. The three visiting Friends were asked to bring messages at both sessions. At different times during the sessions 150 school children and several other chorus groups introduced us to joyous Malagasy music, for music is a very real part of their Christian witnessing.

At the anniversary luncheon we were favored by the presence of the committee of the International Missionary Council now visiting the island, headed by Dr. Charles Ranson of New York. We have also shared in two inter-faith gatherings with this committee. Their special concern is to study facilities for theological education and the training of local Christian leaders.

Within the limits of the Yearly Meeting 75 schools care for about 5000 children. More than 20,000 people worship each week in 300 local centers but the actual membership of Friends is about 7,500. Tananarive with a population of 300,000 people is definitely a Christian city with 65 Protestant churches and a number of Catholic places of worship. On Sunday morning it would seem that everybody goes to church, judging from the crowds that throng the streets. Friends are defintely making their contribution to the spirtual life of the city and over many parts of the island. Andrianaly, who attended the World Conference at Swarthmore in 1937 and is at present principal of a girls school with 500 pupils, is one of the leading Christian layman of the city. Josiah and Kari Mason will retire from the Friends staff next year after some thirty years of service.

Friends Missions staff and leaders of the Yearly Meeting have seriously concerned themselves in cooperation with other Christian groups on the island and in the coordination of all Christian effort. At the same time definite steps are being taken toward shifting leadership and responsibility to the Malagasy church.

Levinus K. Painter

Washington Seminar

The second 1957 high school seminar in Washington will be held March 14-16 on the subject, "The Middle East—A Positive Approach." In its third year, the high school seminar program of the Youth Department of the Five Years Meeting has met with such response that it must turn away requests for participation when its maximum seminar number of 30 is reached. Carloads of Young Friends from New England, New York, North Carolina and Indiana have signed up for the March seminar. Others intersted in this seminar, or in the program next fall, should write Wayne Carter, Youth Department, Friends Central Offices, 101 Quaker Hill Drive, Richmond, Indiana. The Friends Committee on National Legislation cooperates in the sponsorship and planning of the seminars.

1957 Friends Conference

The 1957 Conference of Friends in the Americas, which will meet on the Wilmington College campus from June 26 to July 3, 1957, will center on the theme, "Growing in the Experience of God."

During the opening session on Wednesday night, a visual epistle from Friends around the world will be presented through recordings and colored pictures of persons and places. A Meeting for Worship will be held Thursday morning and on Thursday afternoon a general session planned by the Young Friends Committee of North America will be held. Douglas Steere will consider the new conception of the role of the Friends World Committee in modern Quakerism on Friday evening. On Saturday evening there will be a panel discussion on growth and evangelism, with Walter R. Williams, Gilbert Kilpack and Richard P. Newby as panelists and Glenn Reece as moderator. Kathleen Lonsdale, a British Friend, will speak Sunday evening.

Each day begins with morning worship and each evening closes with vespers held under the guidance of D. Elton Trueblood.

The World Committee hopes that Friends throughout the United States, Canada, Mexico, Cuba and Jamaica will enter into the experience of this conference. Meetings and individuals may obtain study packets and further information by writing to the Friends World Committee office at 20 South 12th St., Philadelphia 7, Penna., or to the Midwest Office of the Committee at Wilmington College, Ohio.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

James Logan and the Culture of Provincial America, by Frederick B. Tolles; Little Brown & Co.; 228 pages; $3.50. (Library of American Biography, edited by Oscar Handlin.)

James Logan is probably remembered as the Quaker guilty in 1737 of cheating the Delaware Indians in the Walking Purchase, but he was among the most considerable of colonial Americans.

The marrow of Quaker aristocracy in James Logan was his tireless and aggressive defense of three interests: the proprietary Penn, the merchant gentry, and the British empire. From today's perspective he appears the victor of many campaigns, but viewed with his often melancholy eye, he was forever fighting the same battle over and over. The vast sources relating to such a man, full of quarreling and conniving, might have tempted an author to minimize the forty years of contention. There were more engaging scenes to paint: Logan growing up in a Quaker family persecuted in Ireland; chosen William Penn's secretary; aging young man disappointed in courtship; Quaker fur merchant and iron master; compromising Quaker eldered; scholar-virtuoso at his country seat. These are parts of the study but subordinated to the main account of a conservative Friend in politics.

Frederick Tolles skillfully combines narrative and topical exposition of the broad dimensions of the man, in two-thirds of the space allowed for his life of George Logan, James' grandson. He shows, by his considerate treatment of a man he fundamentally disagrees with, that a compassionate historian can best tell a man's story, not some one who happens to agree with his subject.

Thomas Bassett

* * *

Arnold Rowntree: A Life, by Elfrida Vipont; Bannisdale Press; 120 pages; $2.00.

"A big man with a big heart" is one of the many admiring and affectionate descriptions given of the late English Friend Arnold Rowntree, as recorded in the recent biography written with skill and understanding by Elfrida Vipont (Foulds.) As the title of the book reveals, the author has chosen to write a memoir rather than a full-length biography. Doubtless Arnold Rowntree's massive yet gentle and genial figure might have been drawn upon a broad canvas of the contemporary scene — industrial, political, social, educational and religious—on which he left his mark at many points. But to have done this would have been to lose the vivid and clear-cut portrait of the man whose greatest contribution lay in powerful yet winning personality and in personal relations inside and outside the home.

In the early chapters we are introduced to Arnold Rowntree's sturdy forebears and to the Rowntree clan in York. Invited to join the family business at the age of twenty, he soon showed his flair for business affairs, although business zeal and social concern were sometimes uneasy bedfellows. In the middle chapters we are given the story of Arnold Rowntree's manifold activities: in Parliament, in the Press, in Education (Bootham and the Mount.) Arnold Rowntree's specifically Quaker activities flowed in large measure from the inspiration received through the life and death of John Wilhelm Rowntree and the close friendships with Rufus Jones, William Charles Braithwaite and others.

I feel especially happy in recommending this valuable addition to Quaker biography.

Bertram Pickard

EXPERIENCE

Young Man,
I will not talk with you alone,
For one can tell me more:
What you will live,
What you will know,
Age has lived and known.

Old Man,
I will not talk with you alone,
For one can cheer me so:
What you have lived,
What you have known,
Youth has—to live and know.

Velma E. Miller

HASTEN THE DUST

Oh, give to him a sleeping dose, you say,
Forever end his pain, be kind to him—
Poor dog, so old and weary, eyes so dim,
He longs to lie in peace outside the way . . .
Yet you and I who face a better day
Of life—eternal, free from all the grim
Of earth that touches heart or cripples limb,
Would ask an hour and cling to broken clay.
Be kind . . . to take his life and hasten dust?
Destroy his only hope, for dust to be?
And yet . . . I bear the parting, watch his death;
Oh, am I being kind to him? . . . I must
Not let his misery grow and, touching me,
Defile the temple of unending breath.

Velma E. Miller

PRAYER

O make my life a gentle, tender song
To fall like rain upon the thirsty throng:
An Orpheus-wind within a hollow reed
To lift all other hearts, refreshed and freed,
That they through me may hear Thy tuneful Word,
To rhythmic patterns by Thy goodness stirred:
And make my life, a clarion-minstrel, rise
In humming chords ascending to the skies,—
My heart of harmony a corded shell,
A cithern-lay, declaring, "All is well!"

Stella Craft Tremble

OF BIRDS AND MEN

Bob White
Struts up the lane
Close trailed by wife and brood . . .
How boastful one can be without
A word!

Vida R. Pribbenow

The Cistern of Hope

By Christina H. Jones

A. Willard and Christina Jones have lived for several years with the perpetual crisis of which she writes. Willard Jones, former principal of Friends Boys School at Ramallah, has been since 1953, *the Church World Service representative in Jerusalem. Christina has written this story in the interest of "One Great Hour of Sharing" to be observed on Sunday, March* 31, 1957, *in tens of thousands of churches throughout this country. The story is presented here (in condensed form) by permission of Church World Service,* 215 *Fourth Avenue, New York.*

Half-way between Bethlehem and Hebron in Jordan is the village of Surif, high on the mountain. In peace time life here was simple but good. Daily the shepherds led their flocks down the rocky paths to the almost perennial streams in the glens and valleys below, and to the reservoirs of rain water when the streams and springs were dry. Around the homes grew olive, fig, almond and apricot trees. Grapevines covered the terraced slopes with their promise of harvest in late summer. The murmuring of bees, the song of the lark, and the voices of shepherds and ploughmen filled the air.

The people of Surif were famous for the quality of their cheese. They sold it in the shops of Hebron, Bethlehem and Jerusalem, and to the farmers in the little villages on the Judean hills. The life of the village centered in their flocks of sheep and goats, which were counted by the thousands. There was always a ready sale for their product, for cheese is a staple food in the Holy Land.

Then came "The Troubles" of 1948, which resulted in the loss of most of their land and nearly all their sources of the precious water supply so necessary for their flocks. Surif became one of the nearly two hundred frontier villages on that long boundary line between Israel and Jordan. No longer could its people count their flocks by thousands; they could barely maintain the few hundreds that were left. For nearly four years they struggled on with no help from the outside.

In 1952 the International Christian Committee for Refugee Relief sent a team of workers into the Hebron area to aid these "economic refugees, as they are called, in the frontier villages. Feeding centers were set up, food and clothing distributed, and hundreds of special cases of need cared for. The farmers were helped to get trees and grapevines to plant and wheat to sow on the scant lands remaining to them, and encouraged in many other ways.

New disaster came to Surif, as it did to most of the country, when the rains failed in the winter of 1954-1955. The drought was especially hard for Surif, because no water could be spared for the flocks. There was not even enough for the human beings. In this critical situation the International Christian Committee helped again, with funds set aside for drought relief. Water was transported daily to the village in barrels, with the result that most of the flocks lived through the drought.

It happened that there was in Surif an old unused cistern from Roman times. For generations no one had bothered about this old cistern, as there was adequate grazing land and water. Now it occurred to the village elders that the old cistern might be restored. But where was the money to come from?

Hands work with a will when there is hope in the heart.

The elders took their problem to the relief team, the only link they had with possible sources of help. The relief workers were interested, and promised to investigate possibilities. For weeks the cistern was the talk of this poverty-stricken town. The men discussed it. The women talked about it at the springs and on the rocky paths. An engineer appeared on the scene to study the problem. The upshot was that the project was found to be practical; the cost would be not more than $500.

In September, 1956, the ancient cistern was restored, with funds provided through the International Committee for Refugee Relief in Jerusalem. The accumulation of silt that filled the cistern more than two-thirds full was removed. Cement was put on the walls, sealing every possible crack. The cistern which not even their great-grandfathers had used, was ready for the rains, and soon would provide what comfort and help! Fully half the village of 3,000 souls would benefit directly.

This is not the end of the story. You are wondering about the people in the other side of the village? Well, the people on the other side are carrying water for their daily needs from a spring, which, though not far away, is difficult of access, as it is under a cave. The women have to crawl into the cave and reach down with their jars. With funds, and a little engineering skill, a channel could be dug, or the roof of the cave opened, to make access easy. The people have no money. The cheese they make these days is hardly enough for their own needs; they have nothing for the market. The crude labor of their hands would not be enough to overcome these handicaps. If a way can be found, the people on this other side of the village can have a good water supply through the long dry summer. The flocks can be increased. Surif cheese can again be marketed in the towns of Jordan. The rest of this story is yet to be written.

Willard Jones, as Executive Secretary of the Near East Christian Council Committee for Refugee Work (known also as the International Christian Committee for Refugee Relief), is making frequent trips by plane from Jerusalem to Egypt, in the interests of refugee relief in that country.

The Sunday School Lesson

Prepared by John C. Harvey

March 17

"By What Authority?"

Matthew 21:12-32

The question, "Who told you that you could do that?" has plagued and divided the church for centuries. It is usually asked by leaders who have gained their positions by dubious means, and who are therefore fearful of losing their authority. Another form of the question is the attempted reducer, "And just who do you think you are?"

The world usually conceives of authority as being "handed down." But there was no heirarchy in the transmission of the authority which Jesus had. Truth does not depend upon an apostolic succession or on being able to trace it back to Moses or on any other such process. Jesus had the authority of Truth itself, and it stands on its own merits. It is self-authenticating to those who seek it with all their hearts.

The question of today's lesson is essentially the same one asked by John the Baptist from his prison cell: "Art thou he that cometh, or look we for another?" The answer was the same kind of answer Jesus gave—a demonstrated answer, one not needing to be argued or defended, but only needing to find an honestly receptive mind. Jesus *earned* his authority by the same process by which any man must earn his authority, and a title would not have added to it in the least.

If the chief priest and elders had asked their question with the right motive, Jesus would probably have answered them in a different way. But as it was, he gave them a good answer. He was not trying merely to evade the question when he asked them how they felt about John. For if they would recognize the divine authority of John, they would also recognize that authority in Jesus.

Some Friends feel a lack of authority within our fellowship. They long for someone to tell them what to do in clear and unmistakeable terms. But most of us are quite willing to do without popes, bishops and priests in order to give more direct attention to our real authority—the Holy Spirit. We do have an authority. Jesus told his followers that God would give them his Holy Spirit as guide, comforter, reprover and direct source of divine truth. Friends believe in the leadership and authority of the Holy Spirit today. We consider the Bible as authoritative because this same Spiirt spoke through the prophets, writers and apostles of old.

Occasionally we forget that as human beings we may misunderstand or misinterpret our authority. The Spirit is an infallible authority, but we are not infallible receivers. Therefore, we need constantly to check our "leadings" with the Bible, with the distilled experience of the race, with the best judgments of our Christian fellowship, and by trial and error. Jesus said that any man who is really ready to do the will of God will not have to wait very long about knowing what that will is.

Questions: Do you feel that Friends ministers have any more authority than others in the Meeting? If so, how do they get it, and how should it be exercised?

March 24

Are We Hypocrites?

Matthew 23

"Christians" have sometimes taken an unholy satisfaction in reading this chapter which so devastatingly denounces the attitudes of some of the scribes and Pharisees. We sometimes forget that, even though Jesus may have been in a position to judge others, we are not. We must not cast about in our minds to think of other people whom we know who resemble the hypocrites described in this chapter. For we are in the position of the apostles in the upper room when Jesus told them that one of them would betray him. We can only ask, as they did, "Lord, is it I?"

Actually, the Pharisees did a lot of excellent teaching. Jesus recognized it in more than one place, and particularly in verse three in today's lesson: "So practice and observe whatever they tell you." Of course, he is quick to add: "But do not what they do." Their teaching was better than their example. How about us?

We get a picture of a man looking at us over the end of his nose as we read the woes against the scribes and Pharisees. A sense of superiority is most distasteful when it is held in regard to religion. But how easily we can misjudge here, and how easily we ourselves can fall from the grace of humility! The man who seems to be pushing himself forward may only appear that way because he is so completely sincere and devoted to his ideals. Again, we are in no position to judge others; we have our hands full with the task of trying to keep ourselves trustworthy.

We may well ask ourselves if we have anything better to offer the world than did the Pharisees. They had forms and ceremonies to offer the seeker after God. Are we in danger now of offering such a seeker only a set of psychological formulas, thus shutting the door of the Kingdom against him? Whenever we assure men that some ritual, even though it is psychologically sound, will produce inward peace, we are inflicting upon them our own blindness.

Dr. Roy L. Smith reminds us that there is a heresy of spirit which is worse than any heresy of logic. He tells of a very modern man who said: "I think my mother's theology was pretty narrow and inadequate, but in spite of it she had come upon a spirit that I covet with all my heart." The attitudes of the scribes and Pharisees which Jesus was condemning are the exact opposite of those attitudes which we would covet with all our hearts. Occasionally we need to see just what it is that we do *not* want in our spiritual life, and the twenty-third chapter of Matthew clearly reveals that. We do not want to be hypocrites—but are we?

Questions: What do we have in our religion that is better than the 613 commandments laid upon the people by ancient Judaism? When might zeal for religion become an unholy thing? How do we attain a straight sense of values?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Taylor Guthrie has been named "Man of the Year" by the Commercial Club of West Branch, Iowa. Together with Irma Guthrie, he has been minister of the West Branch Friends Meeting for twenty years. The award is presented to the person who has done the most to make West Branch a better community.

* * *

Benjamin Ngaira, Clerk of East Africa Yearly Meeting, will attend the Conference of European Friends to be held at Woodbrooke, England, this summer, and also the Interim Committee meeting of the Friends World Committee at that time. He also hopes to take a term of study at Woodbrooke, to visit Friends in Geneva, and Paris and to attend Germany Yearly Meeting.

* * *

"Can Quakers Speak to Our Times" will be the theme of a Spring Conference sponsored by Ministry and Counsel and the Advancement Committee of New York Yearly Meeting. The conference will be held April 26-28 at the Anabel Taylor Hall, Cornell University, Ithaca, N. Y. The principal speaker will be Howard Brinton. A panel discussion will be arranged by James Stein and Ruth Craig.

* * *

Elwin and Iona Kinser of Friendswood, Texas, have begun service at the Friends Church in Hasty, Colorado. In New England Yearly Meeting, the pastorates at Oak Street and Forest Avenue Meetings in Portland, Maine, have been accepted by Harold David Welty, a native of Bluffton, Ohio, and a graduate from United Theological Seminary. James Toothaker of Lynn, Massachusetts, is now serving as Minister of the Lawrence Meeting.

* * *

Arthur and Esther Dunham have returned to Ann Arbor, Michigan, after a six month trip that took them to England, the continent, and India. They visited a number of Friends Meetings and Friends centers during their travels, as well as studied Community Development. While in India, Esther Dunham attended the meeting of UNESCO in Delhi as an observer for the Friends World Committee.

* * *

David and Christine Peterson, members of South Marion Friends Church, Marion, Indiana, who have served for three years in Western Yearly Meeting, are now at the California Friends Mission at Chiquimula, Guatemala. Both are graduates of Asbury; David Peterson is also a graduate of Butler University. They will be teaching classes in the Berea Bible Training School this year and Christine Peterson will be learning to supervise the Amigos Grade School.

* * *

Fairmount Quarterly Meeting of Friends in Indiana has considered the problem of traffic accidents attributable to the use of alcoholic beverages and has asked its Representative in Congress to present a bill in Congress calling for special study and for a thirty-day moratorium on alcohol sales during the 1958 holiday season. Friends wanting to know more about the Quarterly Meeting's action should write B. Orville Fisher, R. R. 2, Fairmount, Indiana.

* * *

The annual School of Missions is being held at University Friends Church in Wichita, Kansas, February 3-27. Included in the program are the film "Angel in Ebony," foreign students from Friends University, James and Doris Morris and George and Dorothy Thomas of the Kansas Yearly Meeting mission field in the Belgian Congo, and Edith Ratcliff of the American Friends Board of Missions field in Kenya. The School will culminate on February 27 with a Missions Banquet on the theme "African Safari."

* * *

Chicago area Friends met at the home of George Watson on December 17 to discuss the setting up of a Friends Committee on Legislation for Wisconsin and Illinois. This Committee will be similar to the ones in California, and the meeting came about as an outgrowth of the visit of Trevor Thomas of the California Friends Committee on Legislation to Chicago. Temporary officers of the new group are George Watson, chairman, George McCoy, vice-chairman, Carol Urner, secretary, and Lindley Burton, treasurer.

* * *

Domingo Ricart, a Friend of Lawrence, Kansas, has been invited to give a series of lectures in the late spring at Mantanzas Seminary, the only Protestant seminary in Cuba. He will lecture on the Spanish mystics and also give a series of lectures on Quakerism at the seminary. He plans a more intimate series of talks to the Cuban Friends students at the seminary. He and his wife also hope to visit among Cuban Friends during the summer. The Friends World Committee is aiding in financing his visit.

* * *

The 1956 Annual Report of the Friends Committee on National Legislation has been published and is available from the Committee at 104 C Street, N. E., Washington 2, D.C. Pictures of the F.C.N.L. staff in action are included in the report. Another recent publication of the F.C.N.L. is "Religion, Politics and You," a leaflet containing an outline of the activities and goals of the Friends Committee on National Legislation, and suggestions for the active participation of Friends in legislative matters.

* * *

The Abingdon Award for 1958 has been offered to the book manuscript which "will make the greatest contribution to the Christian faith and Christian living among all people." Judges are D. Elton Trueblood, Halford Luccock, Ralph W. Sockman, George A. Buttrick, Charles W. Ferguson and Emory S. Bucke. The two most recent Abingdon Awards have gone to John Bright's *The Kingdom of God* and Roland Bainton's *Here I Stand.* More information on the Award is available from Abingdon Press, Nashville 2, Tennessee.

* * *

The 39th Annual Report of the American Friends Service Committee, illustrated with pictures of the Committee's work in many parts of the world, is available from the A.F.S.C., 20 South 12th Street, Philadelphia 7, Pennsylvania. Although immediate relief remains vital in many areas, the A.F.S.C. increasingly works "for the *prevention* of discord and suffering," states Henry J. Cadbury in the foreword to the report. Through the A.F.S.C., more than 80,000 individuals seek "to relate themselves to the problems of humanity and to express their ideals in creative ways."

* * *

Kenneth Scott Latourette has been reelected President of the Japan International Christian University Foundation.

Coming Events

MARCH 8: World Day of Prayer.

MARCH 8-10: Florida and Georgia Friends Conference; St. Petersburg, Fla.

MARCH 9-10: Friends Committee on National Legislation, Area Meeting; Germantown, Penna.

MARCH 25-29, 1957—Annual Board and Committee meetings of Five Years Meeting departments; Richmond, Indiana.

MARCH 29-31, 1957—Semi-annual Executive Council meeting, Five Years Meeting; Richmond, Indiana.

JUNE 26-JULY 3, 1957—Conference of Friends in the Americas; Wilmington, O.

AUGUST 24-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

Re-elected to serve with him as one of the three vice-presidents was Hugh Borton, newly-elected President of Haverford College. At the same meeting at which these appointments were announced, the Board of Directors was told that the University will graduate its first class of seniors on March 21. A number of Friends are serving the University as faculty or as supporters of this new and very successful inter-denominational University.

* * *

Several Friends Meetings have held series of meetings or evangelistic services with visiting pastors. William Wagner of Marion, Indiana, spent a period of time in Friendsville, Tennessee, speaking to the Meeting and to the students of Friends Academy. He also conducted a series of meetings at the Farmland Friends Church in Indiana. Lowell Roberts of Friends University participated in a two week period of services held at South Marion Friends Meeting in Indiana. David Stanfield of Springfield Meeting at High Point, North Carolina, has been invited to hold a series of meetings in March at Bethel Friends Meeting in Virginia.

* * *

Edwin and Vivien Abbott, members of Toronto Monthly Meeting, with their four children aged 2 to 9 years, sailed December 29 from England for India, expecting to arrive about the first of February. They have spent five weeks at Woodbrooke in preparation for their new work at the Friends Rural Center at Rasulia, in central India. Both are medical doctors. From 1952-55, they worked at Barpali, India, as appointees of the American Friends Service Committee. In their new work, the Abbotts will be appointees of the Canadian Friends Service Committee. This is the first time since immediately after World War II that Canadian Friends have been directly responsible for personnel overseas.

* * *

Anna Brinton reports a highlight during the General Board meeting of the National Council of Churches held in early December in Los Angeles. (Anna Brinton represented Philadelphia Yearly Meeting; Oscar Marshburn represented the Five Years Meeting). She writes in the *Friends Journal*, "From time to time announcements were made. One occasioned a really moving moment. The director of a choir of 10,000 persons singing 'The Messiah' was asked to speak. As he was not generally heard, the chairman directed him to step to a microphone. A minute elapsed. Then he said, 'Excuse me, please. My dog does not know a microphone.' It was then that we realized the leader of the 10,000 voices was blind."

* * *

Five members of the Friends Central Office seminar at the United Nations are shown crossing the plaza to the United Nations General Assembly building. Left to right are Joyce Jarvis (Missions), Frances Ryan (The American Friend), Leonard Hall (Promotion) and his wife Zula Hall, and Audrey Scott (Peace and Social Concerns.) Behind them and to the right can be seen the Carnegie Endowment Building, in which the Quaker Program at the U.N. has its offices. This seminar, in which fifteen members of the Friends Central Office Staff (and wives or husbands) travelled from Richmond to New York for three days at the United Nations, is one of many seminars for Friends groups planned by the Quaker Program. The Friends World Committee and the American Friends Service Committee sponsor the seminar program and the work of the Quaker U.N. staff. Other members of the Friends Central Office staff participating in the seminar were Mildred Blessing, Dennis Spicer, Will Reagan (Book store), and Florence Reagan; Judy Kendall (receptionist) and Keith Kendall; Eleanor Zelliot (The American Friend); Russell Rees and Olaf Hanson (Christian Education), and Joanne Hill (formerly Christian Education.)

The Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs will be held at the Monclair, New Jersey, Meeting House on May 4 and 5. This Committee has charge of Friends work among Indians at four centers in Oklahoma. There will be business sessions on Saturday morning and afternoon and a final meeting on Sunday afternoon. The meeting on Saturday night will be planned to give a comprehensive picture of the Oklahoma work. Visitors are welcome at all sessions. Ernest Kurkjian is serving as Educational Secretary for the Committee during the absence of Clarissa Cooper from the Philadelphia area. Samuel and Clarissa Cooper are giving several months to travel among Friends and have already visited the four centers of Indian work in Oklahoma.

Friendly Fellowship

FRIENDSVILLE, TENNESSEE — Friendsville Monthly Meeting has experienced an upsurge of youth interest under the leadership of the pastors, Lyle and Betty Love, who began their second year of service to the meeting in September. Lyle Love uses his splendid talent of chalk drawing messages not only for the meeting but for the schools of the village, P.T.A. and other organizations. His recordings of messages of song and the spoken word go into the homes of many shut-ins. Betty Love has made an outstanding contribution by her sermonettes to the children as a part of the morning worship service.

The Christmas season was enriched by several projects of sharing and by the presentation of religious programs: "The Coming of the Christ" by the chorus of Friendsville Academy; a timely and inspirational play, "The Cobbler's Dream," by members of the meeting; and a worshipful pageant, "The Coming of the Great Light," by the Women's Society.

Irene Ellis

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FRIENDS SOUTHWEST CONFERENCE, TEXAS— What is the challenge for adventure to Friends of today and how must we prepare to meet it were questions brought into focus at the fifth session of the Friends Southwest Conference held January 25-27 at Camp Cho-Yeh, Texas. Discussions on challenges to spiritual adventure, adventure in social action including race relations, education and the outreach of Friends were ably led by the resource leaders Amelia Swayne, Ralph Rose and Mary Esther McWhirter. A program for high school students headed by Ralph Rose was a feature of the Conference. In attendance from the several independent meetings and small groups

were 35 adults, 9 high school age and 8 children.

Among the queries considered with deep interest were: Are Friends remiss in the matter of occasional vocal prayer in meeting for worship? Do we search out the real truth often obscured in our own community life so that we know how to serve? In our daily personal relations do we act as if there was that of God in all of us? In our restless "do good" efforts are we losing contact with the Guide? Are we as Elton Trueblood has queried "living in a cut flower civilization"? Are our lives so rushed and lacking in simplicity that we do not have time to be Friends?

If a conclusion of the Conference could be stated, it would be that to meet the challenge of today we must lose our self consciousness in a full acceptance of the challenge to a life of love as Jesus dared to do.

Lida Helson of 2305 Greenlee Drive, Austin, Texas, was selected to serve as Clerk of the next conference.

Marvin L. Fair, Clerk

* * *

XENIA, OHIO—Family Night was held in Xenia, January 22, with the carry-in supper served on the ten new masonite top folding tables recently purchased by the meeting. Pictures of a trip through Mexico were presented by Harold and Marian Tharp and their daughters.

Annual Youth Week was observed in Xenia Friends Meeting, with fourteen young people taking part in the January 27 morning worship in a very impressive manner. The four who gave messages were Robert Fuller, Carol Howard, Joan Whitney and Stephen Lewis.

De Ella Newlin

* * *

PORTLAND, INDIANA—In looking back over the past year, Portland Friends find that Quarterly Meeting means the joy of working with God and his children and is a season of refreshing together. Speakers at Quarterly Meeting in 1956 included Robert Kessler on Young Friends activities; John Baxter on public morals; Mildred White on missions; Raymond Breaker on evangelism. Other speakers included John and Julia Retherford and Fred and Inez Reeve at the missionary conference, and Melba Burton Schilling, a student who had visited Denmark.

Nellie Farris

* * *

PORT ANTONIO, JAMAICA—The Young Friends of Jamaica had a Rally and Sacred Concert at Port Antonio on January 20. Trucks, buses and cars were filled with young people from Kingston, Hector's River, Highgate, Friends Town, Albany, Quaker Hill, Dover, Cascade and West. All journeyed to Port Antonio with great anticipation. Young people who had not met for months, perhaps years, were eager to greet each other and exchange ideas. The Meeting House proved far too small to contain all the people who came. Some young people had to content themselves with standing on the porch and in the yard. Leaders present included George Minott of Port Antonio; Ena DaCosta, Headmistress of the Continuation School; Frances Cunningham, Superintendent of the Lyndale Girls Home; Zeph Cunningham, pastor of Highgate and other Meetings; Arthur Latham, Superintendent and Pastor of Seaside; and Catherine Latham. Arthur Latham presided.

The program was a fine one. Gloria Jacobs' solo was outstanding and the singing of the Young Friends was a great blessing. Highgate Meeting contributed a play entitled "The Other Shepherd" which was the crowning item of the evening. The final item was "The Rally of the Quaker Leaders." The different Meetings represented George Fox, William Penn, Elizabeth Fry, Robert Barclay, Rufus Jones and others. Herman Pitter, Bilson White, Secretary, and Reggie Moncreiffe are to be commended for their hard work in making this Rally and Sacred Concert such a success.

Zeph Cunningham

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BIRTHS

CADWALLADER—To Eves and Iola Cadwallader of Oskaloosa, Iowa, a daughter, Jane Powell, on December 29, 1956.

DOWNING—To George and Christine Downing of Summit New Jersey, a son, Christopher Lane, on January 28.

PROBASCO—To Carl and Lois Piatt Probasco of Xenia, Ohio, a daughter, Laura Sue, on December 12, 1956.

MARRIAGES

MAYER-CHANCE—Carmen Chance, daughter of Harold and Wanneta Chance of Southampton, Pennsylvania, to Robert Mayer, son of Sidney and Dorothy Mayer of Worthington, Ohio, on December 28. Robert Mayer is currently studying at Yale Divinity School.

DEATHS

COMPTON—Edith Compton, on January 19, a life long member of New Burlington, Ohio, Friends Meeting. Born October 20, 1887, she was the daughter of William and Emma Stubbs Mendenhall and the wife of the late Elmer Compton. She was a birthright Friend, and served as elder in the New Burlington Meeting and in various other activities of the Society of Friends.

GIFFORD—Robert A. Gifford, on January 28, in his eightieth year. He was a birthright member of Westport Monthly Meeting at Central Village, Mass. His parents were James A. and Mary E. Gifford. The latter was minister of the Meeting for many years. Robert Gifford was a regular attender of the Meeting and had been one of its overseers. He is survived by his widow, Eugenie M. Gifford, one son and a granddaughter. Funeral services were conducted in the Meetinghouse by the pastor, George Jones Jr.

HAYES—Harry R. Hayes, on December 7, 1956, after a long illness, aged seventy-nine. He was a member of Denver Monthly Meeting (Five Years Meeting.) He grew up near Des Moines, Iowa, and moved to Colby, Kansas, and then to Denver in 1910. For twenty-five years he was Printing Superintendent for the Denver Public Schools, retiring some years ago. Surviving are one sister, Cora Burkett, Sacramento, Calif.; one son, Russell Hayes, Los Angeles, Calif.; one daughter, Irma Megill, Denver; two grandchildren and one great-grandchild.

MATHIAS—Miriam Edler Mathias, on January 20, at Denver, Colorado. She grew up in Pennsylvania and moved to Denver in 1922. She was a member of Denver Monthly Meeting (Five Years Meeting) and for many years a devoted worker in the United Society of Friends Women. She is survived by her husband, Thaddeus B. Mathias.

MOORMAN—Frank C. Moorman, on January 30, at his home in Xenia, Ohio, aged fifty-three. He was a life-long resident of Greene County, born in Jamestown, Ohio, March 7, 1903, the son of Christopher E. and Allie Mae Sowers Moorman. He was a birthright member of Friends with membership at Xenia. During recent years he had served as city buildings inspector in Xenia. In early manhood he was married to Katherine Foley, and to them were born two daughters, Elizabeth Studebaker of Bellbrook, Ohio and Martha Jane Mayes of Richmond, Virginia. Katherine Moorman died in 1937 and in 1940 Frank Moorman was married to Ada Rumbaugh, who with his two daughters, two stepsons and five grandchildren survive him along with three brothers, Raymond of Sabina, Cyril of Jamestown and Glenn of Bowersville, all in Ohio. Funeral services were held with Frank Long, a former pastor, in charge. Burial was at Woodland Cemetery.

SPANGLER—Beulah Spangler, on January 7, at Albia, Iowa, from a sudden heart attack. She was pastor of the Albia Friends Meeting, and had cared for two church services on the day preceding her death. Surviving are her husband, Bert Spangler, two daughters and one son.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m Vesper Worship 7:30 p.m. Minister. George E Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups. 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way. phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a. m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois. phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship. Sunday 11 a.m.; First Day School, 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas Texas—Meeting for worship each Sunday 10:30 a.m. at Seventh Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone CH-30146

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana — First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Gene Lewis, Minister to Youth; Geraldine H. Moorman, Pastoral Assistant; Office Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 7th to April 28th, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando-Winter Park, Florida—Worship 11 a. m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst. Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m.. Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place. Gerald W. Dillon, Minister. Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed. Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting. 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona — Friends Meeting, 129 N Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister. 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church. University Avenue at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Ministers. Robert E. Cope, Norman Huff, Lela Gordon. Office phone, AMherst 2-3373.

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